HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the New-York Evangelist.

Mr. Editor,—I herewith send you for publication a letter, which I have just received from my beloved friend Delavan. You will see by it that this most precious and effective laborer in the cause of temperance is already by our side in a cause no less important and holy than that to which he has so freely devoted his time and money. His letter will cheer the hearts of abolitionists, and will lead thousands of others to inquire why they too should not become abolitionists.

As Mr. Delavan's letter is in answer to one I wrote him, I send you mine also for publication.

Your friend, GERRIT SMITH.

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LETTER OF MR. SMITH TO MR. DELAVAN.

Peterboro', April 10, 1837.

Edward C. Delavan, Esq.

My dear friend,—I take up my pen to solicit a great favor. It is no less than the liberty of enrolling your name amongst the members of the American Anti-Slavery Society. My frequent conversations with you in relation to its just and merciful principles have made me certain, that you entirely and cordially approve of them. What causes, then, operate to delay your connexion with it? I can think of but two. The one is, an impression that you can as well promote its interest without becoming a member of it, and the other is the honest fear of your heart, that your connection with it might seriously lessen your influence in the cause of temperance.

I admit, that you may, whilst disconnected from the society, make sincere and judicious efforts to advance its cause. But, I maintain, that these efforts will be greatly overbalanced by the adverse influence of your standing aloof from the society. How have we found it in the case of the temperance society? That a man could promote its principles at the same time that he rejected its measures, and withheld his name from its list of members? Far from it; and, indeed it is so palpable, that its pledge, and lectures, and publications, constitute the only approved and effectual machinery for promoting its principles, that the man scarcely fails to be laughed at, who professes attachment to these principles, at the same time that he repudiates the system of means to which, incomparably more than to any or even all others, they are indebted for success. Now, the anti-slavery society is no less identified with the anti-slavery cause, than the temperance society is with the temperance cause. "Our enemies being judges," this is obviously so. Do rum-dealers and rum-drinkers despise every form of opposition to their practice, save that which the temperance society presents? Not less do slaveholders despise every opposition to slavery, excepting that which is embodied in the anti-slavery society. You have told me of the plainness with which you have spoken at the south of the sin of slavery. And yet, is it not true, that whilst you are ever-welcome, thrice-welcome there, slaveholders exultingly tell me, that were I to come amongst them, nothing short of my life itself would atone for the presumption! Whence this difference? In the days that I advocated the colonization society, and stupidly thought that it favored the abolition of slavery, I was as welcome at the south as you still are. How is it, that you have retained your good name there, whilst a sentence of outlawry is pronounced against me? You say, and I believe truly, that you hate slavery as much as I do. You might say, too, in language which we often hear—"I am as much an anti-slavery man as you are, but ——." It is this little "but," my dear friend, that makes all the difference in the case. It is this which provides effectually for your safety; whilst I who am an anti-slavery man without a "but," am exposed to all the horrors of lynch law. Once deprive yourself of the magic protection of that monosyllable, as you will if you join the anti-slavery society, and thus adopt its measures as well as its principles, and you will find that, though southern men are not at all alarmed or offended at your entertainment of anti-slavery principles, they will look upon you in quite another light, after you have espoused a system of means which gives mighty efficacy to those principles.

I will now consider the other supposed cause of your delay in joining the anti-slavery society. I have no doubt that thousands of good men, whose hearts are set on advancing the interests—some of one, some of another, of the various departments of benevolence, are restrained from embracing the anti-slavery cause by the fear, that if they should embrace it, they would thereby have less access to the public mind in behalf of their favorite enterprises. This reasoning is fallacious, and originates, I apprehend, in that false philosophy, which, rejecting the will of God as the only rule of action, resolves all virtue into utility, and makes the greatest good to consist in the production of the greatest happines. It is that philosophy which has brought into the church and deeply rooted there the corrupting doctrine of expediency. Oh, when will the church be found again, as in the days of her primitive simplicity, to "trust in the Lord with all her heart and lean not to her own understanding?" When again will she put her hand in God's hand, and follow her sure Leader in the childlike confidence of undoubting faith? When again, having dropped her unwarrantably assumed latitude of judgment, will she be content to be shut up to simple obedience to the Divine will? The man who is endeavoring to win the public favor to a bible society—or to a tract society—or to a theological seminary—is conscious of the wickedness of slavery. But it is a popular sin—it is intrenched in mighty influences—and if he protest against it, he may in some degree forfeit his hold on the public mind. His conclusion therefore is, that although it might be worth something to the cause of righteousness, to have his name recorded against slavery, yet it would fall short of the importance of keeping his influence in behalf of his society or seminary unimpaired. The Methodist general conference knows that slavery is a giant sin: so does the Presbyterian general assembly. But it is better in their judgment, to let it go—unrebuked and unopposed—than, by obeying the command to "open their mouth for the dumb," to incur the risk of a geographical division of their idolized sects. Better, in their judgment, for the cause of Christ, that two and a half millions of their countrymen remain classed with cattle and hogs, and that slaveholders continue to be accredited professors of religion, than that a step should be taken of possible tendency to the dissolution of these great ecclesiastical institutions. But whence is the authority for making such calculations and striking such balances derived? From the philosophy already adverted to, which directs its followers to govern themselves by human calculations of what is proper, rather than by the will of God.

I cannot believe, that, under an enlarged view of the subject, one good cause will be found to be damaged by its advocates manifesting their approbation of another, or of every other good cause—though, if I were otherwise persuaded, I should remain no less certain than now, that it is our duty, undeterred by any foresight of consequences, to approve what is good and condemn what is bad, of all that passes before us. I believe, that so far from a great interest of benevolence being best promoted by an exclusive and bigoted regard to it on the part of its friends, there is no surer way of promoting it than for these friends to extend their aid to kindred interests. A cause is commended by such liberality in its advocates; for, if it may not claim for itself the production of the liberality, it is, at least, entitled to the negative praise of not repressing and extinguishing it. But a far more important reason why the friends of one moral enterprise should favor every other, is found in the fact, that in the *long run*, these enterprises keep pace with each other. If one is suffered to fall in the rear, the others must pause to be overtaken by it; and if one, through a disproportionate enlistment of the public interest in its behalf, be impelled ahead, it must soon fall back to the company it had deserted—if not still farther, under a retributive reaction. There is a great deal of error on this point. For instance, there was a time when you and I were wont to think, that the world would soon be delivered from intemperance, even though it should remain buried in every other sin. But more reflection has convinced us, that this vice will disappear no faster, probably, than such kindred vices as gambling, lewdness and slavery are subdued.

The fallacy of the principle, that a man should not openly commit himself in behalf of any but his favorite branch of benevolent effort, is readily seen, if we imagine the principle to be extensively carried out. In the providence of God, my friends, Delavan, and John Tappan, and a thousand others, are brought to feel more interest in the temperance reformation, than in any other scheme of philanthropy. Suppose they argue, that to secure the most fully and certainly the public favor to their undertaking, its patrons and advocates should stand aloof from every other benevolent enterprise, which encounters hostility, and should accordingly have nothing to do with the anti-slavery cause—with "moral reform"—with sabbath schools—or with missions—for these, and you may add to them every other system of means for doing good, meet with opposition and contempt, both in and out of the church. Suppose also, that Arthur Tappan, and William Jay, and a multitude of other abolitionists, should, to save their noble cause from losing favor with such as hate, some one, and some another of the other benevolent schemes, deem it politic to withhold their sanction from these schemes. Similar views would lead Mr. Wilder and a host of godly men with him to consult the interests of the tract society by turning their backs on every other society. By the same kind of reasoning, our excellent friend John T. Norton and other munificent contributors to the work of evangelizing the heathen, would seek to promote the popularity of the missionary cause by wrapping themselves up in indifference to every other plan of mercy and salvation.

Now, I ask you, my dear friend, whether that harmonious spirit and action, which the gospel enjoins on christians, would be realized in such a state of things as I have here supposed? Would it appear that they have "the same love"—are of "one accord, of one mind,"—are "knit together in love," and "striving together?" God manifestly requires his children to stand united, in support of all that is righteous, and in opposition to all that is wicked. But in the supposed state of things, a christian would be a "person who approves of one good object and rejects every other"—"a person opposed to one form of evil, and winking at all the rest." How little evidence would there be that christians seek, in simplicity and sincerity, to learn all the will and ways of the Lord? How much more evidence that the spirit of the church resembles the spirit of calculating politicians?

You will not understand me to argue, that a person is bound to be equally interested and active in all the departments of philanthropic and christian labor. All I claim is, that in respect to the great contests which are going on in our world between light and darkness, righteousness and sin, christians should let it be known, that they are on the side of God—that they are "followers of God as dear children"—uncalculating, confiding children. For instance, I do not wish you to take one hour from your devoted and honorable labors in the cause of temperance, to expend in the enterprise of raising up two and a half millions of our fellow immortals from the level of brutes, to the rank and dignity of men. I ask you for no more than simply to let it be known, that you are in favor of this enterprise. I ask no more of you than that you suffer yourself to be numbered with the friends of down-trodden humanity—that so, those friends may be encouraged and cheered by this accession of character and influence, and that southern slaveholders and their northern apologists may no longer pollute your name, and give to its power a pernicious direction by counting it on their side. I recently traveled with a southern bishop. He relied on no argument to justify slavery more complacently than on the fact, that a large proportion of the distinguished christians at the north forbear to protest against it. I doubt not that he has found much comfort in the reflection, that your good name and the good names of Justin Edwards and John Tappan are still reckoned on the slaveholder's side. I trust, however, that the day is near at hand, when the bishop will be deprived of this comfort, and when other defenders of slavery will be deprived of their similar comforts, by the public testimony of these three precious friends of the cause of temperance against the sin of slavery.

The fact that the slave is a drunkard, cannot fail to be a very influential reason with the friend of temperance for his laboring to overthrow slavery. No scheme was ever devised, which is more effectual than American slavery to destroy the understanding and the heart, and to reduce man to a mere animal. Its victims are forbidden to marry—forbidden to read—are forced into the lowest depths of ignorance and pollution—and are actually classed by law with cattle and merchandize. Denied the improvement of their intellectual and moral faculties, and cut off from every gratification worthy of man's exalted nature, that they should greedily and recklessly indulge their lowest appetites is, certainly, no more than what might be expected. An intimate friend, who has spent the last two or three years at the south, says to me, "the slaves are all drunkards." But if the debasement and despair of the colored people of the south be so prolific a source of intemperance, scarcely less so are the idleness of her whites and that disorder of their moral feelings produced by the possession and tyrannical exercise of absolute power. Rely on it, that the cause of temperance can make but little progress, where the mighty drunkard-making machine of slavery exists.

If you need another reason to convince you of the excellence of the anti-slavery cause, you have it in the fact of the peculiarly deep hatred which the wicked and the vile bear towards it. This hatred is far more malignant than that which the temperance cause provokes, and which you and I have ever regarded as even more honorable to that cause, than the highest praise from the lips of the good. My labors to promote temperance have gained me no greater honor than the appellation of "fanatic." But my efforts for the millions of my enslaved countrymen have raised me to the reputation of being a "madman."

Allow me, my dear friend to close this letter with an appeal to your ambition. You see that I am far ahead of you in our race for glories. Can you consent that I should remain so? You have for years been my fellow fanatic. Hasten now to overtake me & to become my fellow madman. Your friend,

GERRIT SMITH.

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LETTER OF MR. DELAVAN TO MR. SMITH.

Ballston Center, Saratoga co., N. Y. May 10, 1837.

To Gerrit Smith, Esq. Peterboro':

My dear friend,—I have your highly esteemed letter of the 10th ult. I regret that an unusual pressure of business has prevented my answering it sooner. In reply, I am glad to say that I have already joined the "anti-slavery society." I have long felt that it was my duty to do so, and I have only been deterred by the fear of injuring the cause of temperance, with which cause you know my name has in some measure been identified. I have, in fact, been practising that kind of expediency which I have been so ready to condemn in others, with regard to the cause of temperance. I have joined the "anti-slavery society," for the reason that I believe it to be doing about all that is now attempted for the relief of our country from the sin of slavery, for that slavery as it now exists in these United States is a high-handed sin I have no doubt. Other societies may be doing much for Africa, and for the elevation of free colored people; but, for the *final* relief of our beloved country and our enslaved brethren, your society, among human instrumentalities, now seems to me the only hope. That the anti-slavery society may be the instrument under God, by kind arguments and christian entreaty, not only of enlightening the public opinion of the north as to the sin and evil of slavery, but, what is of still greater moment, of affecting the hearts of our christian brethren of the south and leading them as a matter of interest, as well as duty, to rid themselves of a curse, and our country of its deepest stain, shall be my daily prayer. Truly yours,

EDWARD C. DELAVAN.

From Zion's Watchman.

Ministers gagged by a leg of Mutton and a fat Turkey.

Dear Brother,—In a beautiful village of of New England, lived an enterprising, observing young man. He observed the manner in which certain vices were tolerated in the church. He could not understand why so much licentiousness, drunkeness, and cheating, and oppression, were permitted in the church, which he knew ought to come out from the world, and be unspotted from all its fashionable sins. This young man was converted. In the fervor of his first love, he thought he must do something to purify the church. So he went to an aged godly minister, who had wept long over the fashionable vices of the church, and had rebuked them, and incurred much hatred for so doing. He consulted with him, and asked him "how drunkenness, slavery, war, covetousness and other sins had crept into the church?"

"By the silence and unfaithfulness of time serving ministers," was the answer.—"How is it possible for ministers to keep silence, and see the church polluted with such foul and heaven-daring crimes?" asked the astonished young convert. "My dear young brother," said the aged veteran with tears, "I will tell you a secret. *A leg of mutton and a fat turkey go a great ways with ministers.*" All agape with astonishment, the young convert inquired, "what do you mean father?" "I mean, young man, that ministers are often bribed to silence, respecting the sins of their people, by a piece of *meat*—a *turkey*—a *chicken*—and other *presents*."

The remarks of this aged man of God should bring all ministers to a pause, and to a solemn examination of their hearts. How is it that the whole southern church is become polluted with slavery? Why are the great body of ministers and christians in the south, of all denominations, engaged in the piratical traffic in the bodies and souls of men? In holding and using God's immortal souls as *things?* And why have the northern churches joined hands with these *men-stealing* christians? The ministers have been silent—they did not sound the alarm when they saw slavery crawling, like satan into the church. They saw the hell-born monster coiling around the altar of God, and gave not the alarm. Why? The slaveholders were very hospitable—took them into their princely dens of pollution, and made them fat on the spoils of blood. The riches, which they flogged out of the bones and sinews of the poor slave, they showered liberally on their preachers. How could ministers rebuke such hospitable robbers? They could hold the sword of eternal justice over the poor slave for stealing a chicken; but the *generous* (?) and *high-minded* (?) slaveholders might steal from men their wives and children, and their bodies and souls, and the minister was dumb. He is gagged by a *leg of mutton and a fat turkey*—a present from the robber.

Northern ministers go to the south. Slaveholders load them with kindness, and receive them to their blood-stained hospitality.—They have slaves to wait on them, and to be at their disposal. These ministers are made fat with the spoils of injustice and oppression. They sleep in beds whose hangings drip with blood. They eat food which they know is obtained by bringing down destruction on the bodies and souls of men. Do these ministers reprove these wholesale, legalized robbers, and soul murderers? Oh no! They come back to the north, and laud their blood-stained entertainers to the skies—apologize for slavery, and tell us that the slaves are better off than the free laborers of the north. They tell us of the generous, hospitable, tender-hearted slaveholders. They tell us of the ungrateful, thievish, dishonest and idle propensity of the slave; while the master, who lives by stealing, and dishonesty, and whose whole life is one round of laziness and sensuality, is held up before us as almost an angel. Why is this? Why do these ministers put forth good for evil, and evil for good? Why do they call stealing honesty? A gift hath blinded their eye and hardened their hearts. Slaveholders know the power of their hospitality over ministers, and they use it with dreadful results to the poor slave.

Why are there so many slaveholders, in spirit, in churches at the north? Why so many, who apologize for the damning sin of slavery? Why so many wine-bibbers, and men of blood pleading for drunkenness, and legalized, wholesale murder in our churches? The ministers are gagged. They are afraid of offending their kind, liberal friends, if they reprove them so. So did not Nowten. So did not Christ. What would they say to slaveholders and their apologists and wine tipplers, if they were to visit the earth?—Would they call the man, who tears away my wife and children a *thief?* Or a generous, hospitable southerner? Ministers now-a-days, especially in *cities*, are bribed to silence, much as the thief silences the watch-dog—by giving him a piece of *meat*.

O that God would unstop the mouths of our ministers, that they may rebuke the sins of christians, and cleanse the church of her pollutions. W. H. C.

On the brain of the Negro, compared with that of the European and Ourang Outang. By Frederick Tideman, M. D. Professor of Anatomy and Physiology in the University of Heidelburg, and Foreign Member of the Royal Society.

It has long been the prevailing opinion among naturalists that the negro race is interior, both in organization and intellectual power, to the European; and that, in all points of difference, it exhibits an approach to the monkey tribes. The object of the present paper is to institute a rigid inquiry of this opinion. The author has, for this purpose examined an immense number of brains of persons of different sexes, of various ages and belonging to different varieties of the human race, both by ascertaining the exact weight, and by accurate measurement of the capacity of the cavity of the cranium; and has arrived at the following conclusion. The weight of the brain of an adult male European varies from three pounds three ounces to four pounds eleven ounces Troy weight: that of the female weighs, on an average, from four to eight ounces less than that of the male. The brain usually attains its full dimensions at the age of seven or eight; and decreases in size in old age. At the time of birth the brain bears a larger proportion to the size of the body than at any subsequent period of life, being then as one sixth of the total weight: at two years of age it is one fourteenth; and at three, one eighteenth; at fifteen, one twenty-fourth; and in the adult period, that is, from the age of twenty to that of seventy, it is generally within the limits of one thirty-fifth and one forty-fifth. In the case of adults, however, this proportion is much regulated by the condition of the body as to corpulence; being in thin persons from one twenty-second to one twenty-seventh, and in fat persons often only one fiftieth, or even one hundredth of the total weight of the body. The brain has been found to be particularly large in some individuals possessed of extraordinary mental capacity. No perceptible difference exists either in the average weight or the average size of the brain of the Negro and of the European: and the nerves are not larger, relatively to the size of the brain, in the former than in the latter. In the external form of the brain of the negro a very slight difference only can be traced from that of the European; but there is absolutely no difference whatsoever in its internal structure, nor does the negro brain exhibit any greater resemblance to that of the ourang outang than the brain of the European, excepting perhaps the more symmetrical disposition of its convolutions.

Many of the results that the author has thus deduced from his researches are at variance with the received opinions relative to the presumed inferiority of the negro structure, both in the conformation and in the relative dimensions of the brain; and he ascribed the erroneous notions which have been hitherto entertained on these subjects chiefly to prejudice created by the circumstance that the facial angle in the negro is smaller than in the European, and consequently makes, in this respect, an approach to that of the ape, in which it is still farther diminished. The author denies that there is any innate difference in the intellectual faculties of these two varieties of the human race: and maintains that the apparent inferiority of the negro is altogether the result of the demoralizing influence of slavery, and of long continued oppression and cruelty which have been exercised towards this unhappy portion of mankind by their more early civilized, and consequently more successful, competitors for the dominion of the world.

From Zion's Watchman.

I wish Slavery abolished.

Mr. Editor,—I ardently desire the downfall of slavery every where; but especially in America; and I am willing the world should know why I wish its extinction. I purpose in this communication to assign some reasons for desiring the immediate unconditional, universal and eternal abolition of slavery.

By immediate abolition I mean simply this, viz. that the slaves now recognized as "goods and chattels," should be regarded as men and treated as such. By unconditional abolition, I mean that the slaves be permitted the enjoyments of liberty without buying themselves, or being bought by others. To buy them of their master, if they would sell them, would be a tacit acknowledgement, by the purchaser, of the right of property in them, on the part of the seller.—We know they have in the slaveholding states a *legal* right to hold property in man, but we seriously question whether God ever entrusted to men a moral right to buy and sell men, women and children. I do not wish the entire black population turned loose into the wide world. Let them be *liberated* and then *elevated*. Let them be the subjects of just and wholesome laws—of laws which shall encourage among them industry and virtue; and punish crimes in them as in white men.

By the universal abolition of slavery I mean that "all men every where on the lap of earth, of whatever color be free from the yoke of unrighteous bondage. By the eternal abolition of slavery, that its system when once dead and buried may never have a resurrection. I desire this kind of abolition for various reasons.

Because I conceive it to be a great and growing evil; that it is only and continually evil, both in the "abstract" and in the "concrete;" that it is a system which robs a large portion of the human race of their physical, mental, and moral powers, and consigns them to ignorance, degradation and unrequited toil. Such a system cannot be right in the view of God "who is no respecter of persons," and with whom all of every nation who "fear him and work righteousness are accepted."

Because I feel deeply solicitous for the perpetuity, prosperity and wide extension of the christian church. Negro-slavery has infested and still infests the church of God. Church members hold slaves. Church members hold in bondage their brethren. Can the church continue to prosper and exert a benign and salutary influence by which myriads shall be won from the paths of vice and folly, to the ways of wisdom, virtue and piety, while she cherishes slavery within her sacred pale, or tolerates it elsewhere? She may have a nominal existence; "a name to live," but can she to any great extent retain either in the ministry or membership, the

spirit and power of pure and undefiled religion, while she sanctions the slavery of the human species?

Because I desire the temporal and eternal welfare of the enslavers. They are dying, accountable, immortal men. As such, I love them and wish them free—fully and forever free from the numerous embarrassments which the system they are endeavoring to uphold is continually heaping upon them.—How numerous are their fears of the adoption and successful operation of insurrectionary measures by their slaves? How frequently are their fears for their own personal safety excited? Such a state of things is evidently opposed to peace of mind. I entertain a hope that those who now hold slaves, few or many, will yet be able to enjoy the bliss arising from the "testimony of a good conscience" and from the approving smile of him who has said with unquestionable authority "let the oppressed go free." "Blessed are they that do his commandments."

Because I desire the present, future and endless well-being of the enslaved. I do not conceive that the best interests of the colored Americans can be promoted by transporting them, and colonizing them in Africa, contrary to their choice. In such a case, a change of evils would be their "good supreme." Neither do I believe that "they are happier as slaves than they would be as freemen" as some have asserted. Let those who make such statements, if they please exchange the boon of freedom for the yoke of boadage for a few years, and I venture to predict that they would then tell a different story. "Life, liberty and the pursuit of happiness," and the inalienable rights of man. The slaves are human beings, therefore, these rights are justly theirs and of them they have been unjustly defrauded. The well-being of the slaves demands they should be enlightened and cultivated; but their ignorance in many instances, is carefully guarded by laws which are enforced by penal sanctions. Piety is essential to their welfare, but most of them are at a great distance from piety.—Let the relation now existing between master and slave cease, and then the philanthropist, benevolent and pious, can have ready access to these unfortunate sons and daughters of slavery, and throw around them a hallowing influence, by which they will realize an expansion of mind, an elevation of character—a preparation for usefulness—a consecration of soul and body to the service of God—a qualification for sublime rational and spiritual enjoyments on earth, and for the unfading glories of another and a better world.

Because I desire the continuance and growing prosperity of this republic. The system of American slavery, I apprehend, endangers the existence of our union. It threatens to divide and destroy it. It is operating like a gangrene on the vitals of this nation, and unless it is soon removed, I fear this great republic will sink from the zenith of its glory and wither like Jonah's blasted gourd. If I thought domestic slavery an ordinance of God, and a practical blessing," if I believed almost three millions of human beings in America, were by the irrevocable decree of Jehovah doomed to experience the complicated miseries of slavery to the end of life, I should have no fault to find with the enslavers—nor pity for the enslaved. Why censure those who obey God? why pity those who receive no pity from their Creator? If it were a fact that God had fore-ordained the existence of slavery in the world, it certainly would be a matter of prudence with men not to meddle with the "delicate," "exciting," "agitating" subject, lest "haply they should be found fighting against God." I deprecate the woe, and desire the weal of Americans, and all men, and therefore wish the foul stain of slavery wiped from the escutcheon of this nation, and removed forever from the world. D. FIELD.

Lancaster, N. H. April 14, 1837.

From Zion's Herald.

"The more excellent way."

After a lapse of some weeks, I redeem my pledge, by pointing out what I conceive to be the "more excellent way" for evangelizing Africa. Nor do I regret the delay of this communication, inasmuch as I have had an opportunity to ascertain the opinions of some, respecting my former communication. One says, "As you have renounced colonization-n, you must embrace either anti or pro-slavery." Another writes me, "I hope you will show the more excellent way, for we want more light on the subject," (i. e. of slavery.)

I must have been most unfortunate in my choice of terms, or it appears to me these brethren would never have so misunderstood my language. I would now distinctly state that the *spiritual regeneration of Africa* was the subject I had under consideration, and not the abolition or perpetuity of American slavery. The more "excellent way," it will be seen, was not designed to set forth the best method of obtaining slaves, or the most effectual plan for their liberation; but simply to express my opinion, that there was a better way to spiritualize Africa, than by planting colonies upon her shores.

The "more excellent way" is not a *new*, but the "good *old* way;" the simple, *unostentatious way*, by which the apostle Paul executed his scheme for evangelizing the Gentiles of his day; and by which all successful missionary operations have been carried on until the present period. The apostle in his preparations for an onset upon the powers of darkness, did not enlist a goodly number of persons to precede, accompany, or follow him as colonists. In his equipments, a complement of warlike weapons was not considered absolutely necessary.—Articles of commerce, among which strong drink forms an integrant part, were not thought indispensable stores. On his arrival upon heathen shores it was not his first business to build a village or city, to erect fortifications and man them with instruments of death to awe the natives, or to adopt a civil code, or accept a governor's authority.* But single handed, or, at most, with two or three fellow soldiers of the cross, he landed on pagan shores, planted the standard of Emanuel, unfurled the banner of King Jesus, and sword in hand, nobly resolved to conquer or to die. Alone, unaided by the warrior's prowess, or the civilian's art, solely by the force of moral power, he sapped the foundations of idol thrones, overturning long established customs, removed inveterate prejudices, and triumphantly established the reign of Christ.

Similar success has crowned the efforts of all who have followed the footsteps of this illustrious conqueror of the Gentile world. Moravians in Greenland, Baptists in Burmah, the American Board in the Sandwich Islands, the Wesleyans in the South Sea Islands, and our own church among the Indians of the West, have all accomplished glorious achievements in their respective posts of danger. The secret of their success is found in their unassuming mode of operation. They throw themselves unprotected among the natives, and the very fact that they are unshielded by mortal arm, gives them favor in the eyes of those whose souls they come to save. For trust bestowed, returns with confidence. These men of God *feel* themselves at *home*, while among their benighted, guilty *brethren*. They become identified with them. They have no interest there but the salvation of undying souls. Like Paul the missionary, and Paul the tent-maker, they teach industry to those around, by their own example;—they enter into their sympathies;—they see their destitution, their depravity;—they talk to them of Jesus and his love;—the heathen "hear," "believe," and are saved. In this way, missionaries have been, are, and will be blest. Here is no deafening cannon's roar, or reveillee's alarm to terrify; no encroaching colony, to breed distrust, or engender strife; no merchandize but that which charity freely gives; nor waters of death to debase the body and drown the soul. And now why should a different course be pursued toward Africa? Why depend upon measures proved to be ineffectual?

Let as many missionaries be sent to Liberia, and the other colonies on the coast, as are necessary to meet the spiritual wants of the colonists themselves. And let those missionaries expressly teach them not to "covet their neighbor's land, labor, or goods." But to evangelize Africa, let men be sent into the interior. Let them establish themselves in the heart of the country, as Missionaries. *There* let them endeavor to christianize, and consequently civilize the natives. And if the free blacks and liberated slaves of our country *choose* Africa as their future home, let them go as emigrants, and not as colonists.

I most sincerely fear that the fishers of men sent to Africa, have kept too near shore, and by this means have had but little success, and a Cox, a Wright and others have been dashed in pieces among the breakers. Whereas, if they had launched "out into the deep," they would have found safety in sailing, and caught an abundance of fish.

Shall we send any more men to *remain in any* of the colonies, those *slaughter houses* for missionaries? Is God well pleased that our missions in Africa lean so much upon a secular arm?

Yours in the best of bonds,
E. B. MORGAN.

Rindge, N. H. April 20.

From the Friend of Man.

A Nation crushed in the embraces of Slavery.

Boston, May 11, 1837.

Dear Brother,—A few days since, I went to a city in the vicinity of New-York, to lecture on slavery. Six weeks ago, it was an enterprising, prosperous and populous city, containing 20,000 inhabitants—the streets crowded with men and loaded carts passing to and fro—the stores full of customers—the busy merchants and clerks all intent on selling their goods. It was a scene of bustling activity.

Now, as I entered the city, the streets seemed desolated. The whole business of the city was in a state of paralysis. Every countenance seemed to gather blackness.—Every mechanic in the city, of any considerable business, had dismissed his journeymen and apprentices; and the laborers were standing about the corners of the streets, seeking employment to earn their bread, and finding none. Some three or four hundred men were in the park, playing ball, a little after mid-day, trying to recreate their minds and to dissipate the horrors around. A poor relief!

I inquired the cause, and was told that the city had become bankrupt,—that all the leading merchants and mechanics in the city had failed in business. I obtained many particulars respecting these failures. I will give you the sum of them. I proposed, in writing, several questions to a merchant in the city. He gave me written answers, and the answers were confirmed by many others. The following are some of the questions and answers:—

1. "What amount of credit in this city on the south?"

"The south owes this city *five millions* of dollars."

This amount due from the south, was *known* to the gentlemen present when the answer was given.

2. "What was the immediate cause of the first failures?"

"The failures of the brokers and merchants in New-Orleans."

3. "What amount of protested paper has already been returned to this city from the south?"

"*One million of dollars!*"

Notes against southern merchants and planters became due. They were sent on to agents and attorneys to be collected.—Were not collected for various reasons.

1. The southern debtor could not be found. Had disposed of his slaves and land, and fled to Texas, or had taken his human chattels with him to that region of robbers and den of thieves—an asylum for slaveholders, swindlers, dishonest debtors, robbers and murderers.

2. The southern debtors had raised the cry of abolition, against those who came from the north to collect their honest debts. For this reason, poor Kitchell was lynched. He tried to collect an honest debt. In this way some slaveholders, it seems, have paid their debts to northerners. It is getting to be, I am told, quite a *common* way.

4. "From what states has the protested paper been principally returned?"

"From Mississippi, Alabama and Louisiana."

5. "How have those who first failed regarded the anti-slavery cause?"

"All who have failed have been zealous pro-slavery men."(*a*) Done all they could to oppose anti-slavery principles by threats, by mobs, by slanderous reports, &c. The journeymen, apprentices and clerks of those who have failed, did what they could to make anti-slavery principles and measures odious.

6. "What pains have they taken to conciliate slaveholders, and secure their trade?"

"They have made great efforts to conciliate the south, and to secure trade of the south—by sending letters to the south to let slaveholders know that they were not abolitionists—by holding public meetings to express their sympathy with slaveholders—by denouncing abolitionists."

There is a strong feeling here that slaveholders have anticipated and mortgaged the expected income of their slaves and lands for two years to come, in order to obtain means of the north to indulge their vicious pleasures. The northern merchants and mechanics have sold to them on credit, and depended on their slaves, their *stolen property* for payment.(*b*)

According to the estimate made a year since, by a slaveholder in congress, that every slave was worth $400, there were then slaves in the south to the amount of over *nine hundred millions of dollars*. This was all stolen property, obtained by violence and robbery and murder. Yet our northern merchants trusted the thieves and robbers, depending mainly on their stolen property for pay. Now this little city, New-York, Boston, and all the north, are being punished for being partakers in the sin.

It is believed that the above city will not get *ten per cent* of the debts due her from the south. The citizens have no confidence in the character of slaveholders. It is a common remark, "if slaveholders won't pay wages to those who till their lands, they won't pay those who are their mechanics and merchants."

All the north is now in the condition of this city. Yesterday all the banks of New-York stopped specie payment. I was in Wall street an hour. Slavery seemed to be stalking through that street, exulting over broken fortunes and broken hearts. To-day Boston banks have voted to suspend specie payments for a time. All the banks in the vicinity, and in Providence have done the same. The whole nation seems in ruins.

What has had a principal influence in this overthrow of all confidence and business? *Slavery*—the foul sin of slavery. The whole nation lies prostrated at the feet of southern slavery. Our northern merchants and capitalists courted slavery, and run down those who have sought its overthrow. *They threw themselves into the embraces of the monster, and now he is crushing them to death.* They cast themselves into the den of wolves, and the wolves are now rending them in pieces.

Our merchants might have foreseen this. They could not expect that God would always let them prosper in trade on a *stolen* capital. One fact might have told the whole story to them. One year ago, slaves in Mississippi and Louisiana, which sold for 1,500 and 2 000 dollars on a credit of one year, might have been purchased for 700 and 800 dollars cash down. But our merchants would not be instructed. Slavery was a good thing—a dear, good creature, and gentle. They took the gentle snake into their bosoms, warmed it, and now it is stinging them to death. Poor men! they look sorrowful. They look ashamed of their company and seem to bewail the day they became recreant to liberty and formed a league with slavery.

But is not God answering our prayers for the abolition of slavery? Is he not answering the cries of the slave? We have prayed much for this event. Now God is answering. He has struck at the avarice of the nation, to stop our career of oppression and murder towards the slaves and Indians. He is developing the slaveholding character, showing the world that those who cheat and defraud their slaves, will cheat all others.—In my heart I can but thank God for this dark storm that has rushed upon the nation, for in it I see the bow of promise to the slave. Out of it will come speedy and *peaceful* redemption to the captive.(*c*)

Yours, H. C. WRIGHT.

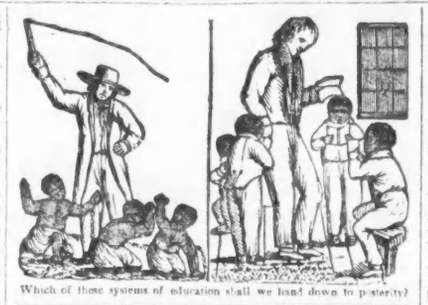
P. S. I hope soon to send you a communication, showing *how* the present ruin is connected with slavery. Some curious things are leaking out here in Boston. Let it work a little while. God will be glorified.

NOTES BY THE EDITOR.

(*a*) The *first* tier of failures were undoubtedly of this class—almost to a man—in the city of New-York. But the ruin has now become so general that all classes are involved in it. When nations are punished, the righteous suffer with the wicked; and they always deserve it for their neglect to bear proper testimony.

(*b*) This fact is now generally understood in New-York. And it acounts for the zeal lately manifested in that city to put down abolitionists. The *real* slaveholders, after all, were in Wall and Pearl streets New-York!

(*c*) We do not understand our correspondent as exulting in the miseries of our fellow-citizens. We have a right to rejoice that God will overrule it for good. The The chastisement our nation is now suffering, may be necessary for its own preservation, and if duly improved, will ultimately become a blessing. And if it proves otherwise, the glory of God's justice will still be displayed in the punishment of the nation. Deliverance to the oppressed, comes often through the same channel which conveys judgments to the oppressors. The people of God are often called upon to exclaim—"By terrible things in righteousness wilt thou answer us, O God of our salvation." And it was the vials full of the prayers of the saints, which the prophet of Patmos beheld poured out upon the incorrigible enemies of God and good men. More terrible judgments are doubtless in reserve for this nation unless it speedily repents.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JUNE 3, 1837.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

New-England Anti-Slavery Convention.

The fourth annual meeting of the New-England Anti-Slavery Convention commenced on Tuesday last, in the methodist church in Church street, Boston. It was crowded, says the Daily Advocate, through the day. About 500 delegates were present from the New-England states. Resolutions were introduced with animated addresses from several gentlemen. In the evening, the convention met in Salem st. church, and on Thursday evening we perceived the meeting notified to be held in Park street church.—A pretty good advance from the *stable* of a former day!

For the Herald of Freedom.

To the people of New-Hampshire.

Fellow Citizens,—When all the rights given to man by his Creator are wrested from him by his fellow; when the citizens of this country are not allowed the freedom of the press and the liberty of speech; when he who dares maintain the self-evident truths of the declaration of independence and advocates the principles of our fathers is branded as an enemy to his country and his life is in danger of being sacrificed by a ruthless mob, is it not time for the people of New-Hampshire, the descendents of a Stark and a Scammel to arise and show to the world that the spirit which actuated our fathers in '76 still lives in their children? A convention of the friends of equal rights and free discussion is to be holden in Concord on Thursday next, and fellow citizens, let the number which shall attend that convention tell that the statement made by a certain political demagogue, that not one in five hundred in New-Hampshire are friends of liberty and justice, is a base lie. All who are friends of constitutional liberty and lovers of impartial justice are earnestly invited to attend this convention.

Christians—you who are the professed disciples of Him who when he was on earth went about doing good, come to the convention, and by your prayers and efforts aid in removing the soul-destroying sin of slavery from our land.

Philanthropists—you who delight in relieving the wants of your fellow men, come to the convention.

Veterans of the Revolution—once more turn out in your country's cause and by your example and counsel urge on your sons in defence of their country's honor and countrymen's rights.

Yeomanry of New-Hampshire—you who know that it is hard to work for wages but much harder to work without wages, come to the help of those who have reaped down the fields of the south and whose wages are kept back by fraud.

Young Men—you, to whom is entrusted the welfare of our country, come to the convention, and aid in removing this moral Upas which spreads its poison throughout all our country and threatens ere long the destruction of the free institutions purchased by the blood of our fathers and the annihilation of all that is lovely in America.

Citizens of New-Hampshire, one and all come to the convention, that we may strengthen each other's hands, and encourage each other's hearts, and take counsel together, and unitedly seek wisdom from on high, so that we may persevere in the use of the right means until we have effected the abolition of slavery, and place the institutions of our country upon a true and enduring foundation. And may the voice which shall go forth from that convention be to the bloody oppressors of the south what the hand writing on the wall was to Belshazzer, but to the perishing slave the harbinger of better days; and as it shall echo from the valleys and hills of New-England may it cause a love of justice to thrill through every bosom in our land.

GARRISON.

To the members of the Concord Juvenile Anti-Slavery Society.

Providence, R. I. May 23, 1837.

Dear Friends,—I presume no apology is needed as an introduction to this letter to you, as it comes from one that appreciates your earnest labor in behalf of African freedom in this country; I therefore write as a child to children, and trust those young gentlemen who have assisted in your society will excuse me for so doing. I am glad you have consented to take the title of the abolitionists; it sounds well in New-Hampshire, and when your constitution goes out to the world the word *anti* will tell to the world that you are against slavery, and stand for human rights for yourselves and countrymen.

Now I want to show you that there are many advantages in having juvenile societies.

1st. You know that children naturally have tender hearts; their young hearts are made up of love; and if they are left to imbibe ill-will towards their fellow men they will become oppressive. But if they are formed into societies when young they can keep their hearts in a right state towards all men; they can look on the oppressed with sympathy and endeavor to alleviate the sufferings of the afflicted. You will see many young men and youth in the country who will tell you they are opposed to slavery yet they will not take hold and do their duty if they hesitate to join an anti-slavery society, and therefore their minds are turned away from pitying the poor.

2d. It leads the young to love every body; you meet and talk about the slave at the south, and pity him, and pity the Hindoo, and the poor African over the Atlantic, and in the West India islands, and hear what the British nations have done; this will cause you to sympathize with all who are oppressed and are destitute of the bible; when if you were not associated in a society and did not hold meetings you would not learn all this. You will see then that it is a great thing to have juvenile societies. Again, supposing in some part of Concord a great monster should be placed who would devour your brothers and sisters and young friends and this monster, like slavery, would make many tremble, while some of the people he would trample under his feet. You wish to have him destroyed; you get the rope around his neck and get all ready; he must be raised up, he weighs a thousand pounds; let a number of boys get hold of the rope and raise ten pounds each, they start the monster with a long pull, a strong pull, and a pull together. Now this is just the case with slavery; let all the boys and youth in New-Hampshire form societies against slavery; let them be real anti and go the whole hog, and I am sure much would be done: and then let other New-England states follow, and then the middle and western states, and slavery will begin to gasp and faint, and at last expire. I hope your society will do much to accomplish the destruction of this cruel system, and establish the happiness and prosperity of the colored people in America. I trust you may have the satisfaction of uniting in the jubilee of freedom throughout the world. And if any of you are called to fill stations in the legislative bodies in your country may you be guided by that wisdom that cometh down from above which is gentle and easy to be entreated without partiality and without hypocrisy.

Yours truly,
JOHN W. LEWIS.

For the Herald of Freedom.

Mr. Editor,—By giving a place in your paper to certain "resolutions adopted by the Piscataqua Association on slavery"—and published in the N. H. Observer of April 28th 1837, together with the following *vote*, and remarks, you will confer a favor upon some of your readers.

RESOLUTIONS.

Whereas, American slavery claims the right to hold rational and immortal beings as property, cuts them off from the means of mental cultivation and elevation, deprives them of the Bible, and to a great extent of the means of salvation,—breaks up families, separating husbands and wives, parents and children,—subjects them to the arbitrary will, the unrestrained and licentious passions of the master,—thus often exposing them to the greatest cruelty, to the violation of female chastity, and even to death in case of resistance or escape,—and holds them in a state of the most degrading ignorance and abject debasement, it is a gross violation of the most precious and sacred rights of humanity, utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the gospel. It violates the commands "Love your neighbor as yourself," "Do to others as ye would that they should do to you," "Search the scriptures,"—the commands to *parents* to "teach their children diligently," the truths of God's word, and "bring them up in the nurture and admonition of the Lord," and various other divine precepts.

1. *Resolved* therefore, That it is a heinous sin in the sight of God, and exposes our nation to the judgments of Heaven.

2. *Resolved*, That philanthropy requires it, and "it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery with the dictates of humanity and religion has been demonstrated, to use their honest, earnest and unwearied endeavors, as speedily as possible to efface this blot on our religious character, and to obtain the complete abolition of slavery in this land, and if possible throughout christendom and the world."*

3. *Resolved*, That in the judgment of this Association, the buying and selling of human beings, and the holding them for the sake of gain, by the ministers and members of our churches removing from New-England to the South, is a great sin, and, in our view, inconsistent with their christian profession.

4. *Resolved*, That to apprehend a slave, who is endeavoring to escape from slavery, in order to restore him to his master, is, in our view, a direct violation of the divine law, (Deut. 23: 15.) applicable to us, and when committed by a member of the church, ought to subject him to censure.

5. *Resolved*, That our delegates to the next General Association of this state, be instructed to present these resolutions to that body, and respectfully request them to take such action relative to the subject of slavery, as may most effectually and faithfully bear testimony against this enormity of our land.

Voted, that a copy of these resolutions be sent to the N. H. Observer for publication.

Copied from the record.

A. TOBEY, *Scribe.*

The following is copied from the record of the congregational church at Lamprey River Village, N. H. and dated May 4th 1837.

"Whereas, in the judgment of this church, American slavery is not only a great sin against God, but directly, or indirectly, the positive, repeated, constant, and palpable violation of every human right, and every divine requirement—and whereas, under this conviction we cannot conscientiously suffer ourselves to incur the

* See report of the General Assembly Presbyterian church on slavery, 1818.

charge recorded in Ps. 50: 18, by extending the hand of christian fellowship to slaveholders, in this period of comparative light respecting that sin—Therefore

Voted, unanimously, That henceforward, no slaveholder be allowed to lead in our public devotions, neither to come to the communion table with this church."

It may, Mr. Editor, seem superfluous to add any remarks to the above. Indeed, so far as the *conviction* of *good men*, in regard to the unrighteousness of slavery is concerned, it *is* superfluous. It would seem *hardly possible* that the above sentiments should fail to commend themselves to every *pious* bosom. But sir, allowing this to be the fact, still, that a CRIMINAL *apathy* pervades the churches respecting the subject is too evident. Some few, (at least) of our *statesmen* are now trembling for the *political* ark. *Their* far-reaching calculations stretch forward to the period when American slavery, if not soon *annihilated* will wind up the drama of republicanism in these United States—and hence, pressed by various motives of political economy and ambitious bearing, *they* attempt to breast the torrent, and roll back the dark waters pregnant with devastation and ruin to civil and social liberty. And, sir, at this critical period shall the church—CAN *she* sit as an *idle spectator?* What intelligent christian is not susceptible of all the *worthy* promptings rife in the statesman's bosom? What intelligent christian cannot with him appreciate the value of national prosperity and domestic peace? Nay, more—what intelligent christian fails of *passing this goal*, and looking far down the range of wasteless ages, where the things which are seen and temporal, will be absorbed by those which are unseen and eternal? Now, viewed through this *telescope*, what is the image and superscription of slavery in its present bearings, and ultimate results? I need scarce allude to

"The shores where peaceful waters lave,
And lakes where angry billows roll,"

in connexion with the captive millions, imbruted in ignorance and pollution, without the means of grace or knowledge of the Saviour. No, the *believer* can better conceive, than I can point the appalling picture. Still, is it not a humiliating—nay, an ALARMING fact that the churches of New-England continue to connive at this *giant sin* by refusing to lift up the *strong* voice of admonition and to depict it in language borrowed from the inspiration of the Holy Ghost? Alas! alas! How can we conceal the fact that by this criminal course, the trees of death are being planted in a soil *moistened with blood*, and a moral *miasm*, caused to arise through the length and breadth of the land? And still the church sleeps!! Oh that her fatal slumbers were effectually disturbed by the "voice from heaven, as a voice of many waters, and as the the voice of a great thunder, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" Oh that her sense of responsibility were wakened up, and remorse let in upon her conscience, until she arises, and trembles, and weeps, and repents, and takes her stand in this respect as the "*light* of the world," lest the pall of death be shortly spread over her altars, and "Ichabod" inscribed upon the walls of her choicest sanctuaries.

J. GUNNISON.

Lamprey River, May 29, 1837.

For the Herald of Freedom.

To the EDITOR.—The good cause progresses gloriously, the people of the north are coming up to the work like men; they clearly see that the doctrines of southern lordlings will subvert that liberty inherited of the Creator, and wrested from the iron grasp of a tyrant, by our brave and patriotic fathers. Do they of the south, think that sons of such sires will sit still with folded arms, while McDuffie, Leigh, Pickens, and their patriarchal brethren not only say that they will never "let the people go," but recommend to the gentry of the north to strip the laborer of all his rights, and make him a slave—transform the image of God into a chattel personal?

But perhaps it is well that they have declared their sentiments. The people have long been slumbering over the wrongs heaped upon those whose only crime is the color of the skin that God the Creator has given them; with the vain expectation that the south would liberate her slaves, when they were prepared for freedom. Strange doctrine by the way: put a man into the hopper of slavery, grind him into a thing, and by continuing the process change him back into a man.

Many are still ignorant of the principles of abolitionists, and honestly believe them to be disorganizing, and insurrectionary. Let them be told that they entirely agree with those of the fathers of the republic.

The name of Benjamin Franklin, a man whose memory is revered by every American, was appended to a petition of an abolition society, of which he was president, presented to the congress of 1790, containing the following just sentiments. "From a persuasion that equal liberty was originally the portion and is still the birthright of all men, and influenced by the strong ties of humanity and the principles of their institutions, your memorialists conceive themselves bound to use all justifiable means to loosen the bonds of slavery and promote a general enjoyment of the blessings of freedom."

John Jay, one of the framers of the constitution a patriot and philanthropist, drew up a petition containing these words. "Your memorialists are deeply concerned for the condition of those who, free by the laws of God, are held in slavery by the laws of man."

What say some of those men who risked their lives on the battle field for their country's liberty? Gen. Gates writing to Dr. Mitchel, says, "we are free—we, did I say—yes you and I indeed, and our friends, but my heart sickens when I think of the poor slaves of the south." Gen. Green, who bravely fought in South Carolina, said "I fear that we fight to no purpose whatever, so long as slavery in any shape is to be the result of the war."

But it may be urged that this is exparte testimony, given by northern men, unacquainted with the system, and possessed of northern prejudices. Hear then the opinions of southern statesmen of other days.

William Pinckney, in 1789, in the Maryland house of delegates, eloquently and truly said, that this system was "founded in a disgraceful traffic; its continuance is as shameful as its origin."

Patrick Henry, one of the noblest sons of Virginia a man educated in the midst of slavery, whose mental vision was not clouded by avarice, writes thus: it is "a principle as repugnant to humanity as it is inconsistent with the bible, and destructive to liberty."

Such were the principles of the patriots of '76, and such are the principles of abolitionists. But they never intend, like their forefathers, to marshall on the tented field, with gleaming swords and bristling bayonets: no—their battle ground is the conscience of the slaveholder; their weapons, the precepts of inspiration, a powerful motive for immediate, energetic action, the safety of the master; a desire to prevent the recurrence of Southampton scenes; a desire to attach the slave to his master, not by the power of the whip-cord, but by the stronger chords of gratitude and love. What sustained Oseola and his handful of warriors against our disciplined troops but the numbers of negroes that fled to his fastnesses, leaving their enlightened, republican friends, and uniting their destinies with those of the wild Seminole, and having greater wrongs to avenge, they were even more bloody than their "red browed brethren." "I have seen," recently said an American volunteer in the Greek revolution, "an aged mother beat out the brains of a wounded Turk, saying forty years ago you killed my son, now I am revenged. If the time should come, may heaven avert it, that the slaves should rise in vindication of their "inalienable rights" how many heart-broken mothers would have the deaths of their sons to revenge, or what is dreaded more, a separation from all they hold dear, and a transportation to the sickly cotton fields of the far south.

H. B.

Vermont, 1837.

For the Herald of Freedom.

Northern Visitor at the South.

In reading from the Herald, "Compliments to southern visitors," it brought to mind an afternoon spent (a few weeks since) in company with a gentleman who had but a few days before returned from a tour to the south and west, for his health; having been through and passed considerable time in thirteen slave states.

Having watched with intense interest, the remarks he had occasionally made in regard to slavery; while narrating the pleasing and *reverse* accounts of his journey, I remarked thus; it seems then, thou hast not embraced pro-slavery principles, as some who have been to the south, even those who *called* themselves abolitionists when they left the north, on returning would say the slaves are better off than if liberated. No, said he, I was several months in Ohio, and my health was no better but rather grew worse—on going to the southern states it improved quite fast. I became acquainted with many frank and familiar slaveholders, had several offers to become a slave driver, and could have made myself vastly rich in a few months if I could have lain aside my conscience; but, he exclaimed with fervor, I cannot live where *slavery reigns*: one half of its horrors have not been told at the north; cases of abuse are not rare but they are the *natural* effects of *such* a system. It is true some masters treat their slaves well, but these are the *rare* cases; and whoever after visiting the south can say, slavery is *not* an ABOMINATION, is certainly actuated by some sordid interests.

CELIA.

Sandwich, N. H. 5th mo. 13th, 1837.

For the Herald of Freedom.

Franconia again; Or Graham changed to Greyhound!

AND $5, 00 REWARD FOR THE DISCOVERY!!

MR. EDITOR,—It seems that Franconia and Canaan are destined to take a disgraceful and detestable preeminence among the towns of this state, for their opposition to equal rights, and their favor and protection to southern slavery. Another smoke has been raised there by a few "fanatical" slavites. I will relate the circumstances as they were told to me, by a credible person.

A few weeks ago, the secretary of the anti-slavery society put up a notice that there would be a meeting of the society, designating the time (though no lecturer was expected.) Soon as this was known, the chairman of the so called "vigilance committee" [but more properly the *violence* committee] notified a meeting of that committee on important business. Some individual after reading the latter notice, which was signed by Lewis Graham* being irresistibly struck with the appropriateness of the alteration, changed the latter part of the chairman's name (knowing that he was fond of having his name altered) to GREYHOUND!! But strange to tell, notwithstanding his fondness for the change of his name, and the unparalleled aptness of *this* alteration, which cost him nothing, he was so exasperated that his name got right at last, that he could not conceal his vexation; but offered immediately "*five dollars reward*" for the discovery of the man who was wise and bold enough to "call things by their right names." However it was concluded to change both meetings into a school district meeting, to see whether the house should be opened for such purposes. When the vote was taken, it was a tie. But then you know that slaveites are entitled to more than their *own* votes. So off goes horse and carraige to the public house for a boarder, who had been in the place barely long enough to clear the law, and was too aged to attend himself; and the vote was tried again, and carried by one majority against the abolitionists—doubtless thinking they had now put down abolitionism, forever in Franconia. How mistaken! they are a noble band of fellows, who are not to be dismayed or disheartened. It will quicken their zeal; they will labor and pray the more, and we should not be surprised if we soon should hear they far outnumbered their opposers. Let them move on, they have the sympathies of their friends around.

Plymouth, May 15. R.

*Altered last year from Ingraham to Graham.

American Anti-Slavery Society.

At the annual meeting of the American Anti-Slavery Society, held in the city of New-York, May 9th, the following officers were elected for the ensuing year.

ARTHUR TAPPAN, President.

Vice Presidents.
Samuel Fessenden, Maine,
George Kent, New-Hampshire,
Rowland T. Robinson, Vermont,
Francis Jackson, Massachusetts,
Josiah Cady, Rhode Island,
Eli Ives, Connecticut,
Gerrit Smith, New-York,
Wm. R. Weeks, New-Jersey,
Ab'm L. Pennock, Pennsylvania,
Samuel Smith, Delaware,
John Needles, Maryland,
James G. Birney, Ohio,
Nathaniel Field, Indiana,
David Nelson, Illinois,
Robert Stuart, Michigan,
Samuel F. Phenix, Wisconsin.

Secretaries of Correspondence.
William Jay,
Elizur Wright,

A. A. Phelps, Recording Secretary.
John Rankin, Treasurer.

MANAGERS.

Maine—Swan L. Pomeroy, David Thurston, Calvin Newton, Nathan Winslow, Samuel M. Pond.
New-Hampshire—David Root, N. P. Rogers, Daniel Hoit, Calvin Cutler, John Farmer.
Vermont—Harvey F. Leavitt, Kiah Bailey, David M. Camp, C. L. Knapp, O. S. Murray.
Massachusetts—Wm. Lloyd Garrison, Samuel Osgood, John G. Whittier, Samuel J. May, Ellis Grey Loring, Amasa Walker, Amos Farnsworth.
Rhode Island—James Eames, Henry Cushing, William Adams, John G. Clark, Wm. Buffum.
Connecticut—Melvin Copeland, Geo. W. Benson, Horace Cowles, Jehial C. Beman, Leicester A. Sawyer.
New-York—Beriah Green, Alvan Stewart, Wm. Goodell, Henry Brewster, R. P. G. Wright, Charles Marriott, Elon Galusha, Daniel Frost, George Bourne, Edward C. Delevan.
New-Jersey—George W. Eston, James Kanouse, James Cook, James Parkhurst, James White.
Pennsylvania—Benjamin Lundy, James Forthen, sen., Thomas Whitson, Peter Wright, Robert Purvis, F. J. Le Moyne, Wm. A. Adair, J. P. Gazzam, Lindley Coates, Nathan Stem.
Ohio—John Rankin, Robert Stewart, Leicester King, James C. Ludlow, Asa Drury, John M. Sterling, Asa Mahan, Benjamin Stanton, William W. Bancroft, George Carey.
Indiana—Luke Munsell, John Salter, Wm. Twining.
Illinois—James M. Buchanan, William Stewart, Asa Turner, George W. Gale, George Kimball.
Delaware—Charles W. Denison, Jonathan Jennings.
Michigan—J. P. Cleaveland, Arthur L. Porter, William Kirkland, Herbert Williams, James B. Whitcomb.
Wisconsin—D. S. Hollister.

EXECUTIVE COMMITTEE.

At a meeting of the Board of Managers of the American Anti-Slavery Society, May 11th, Wm. Lloyd Garrison chairman, and John G. Whittier secretary, the following gentlemen were elected as the executive committee of the society for the ensuing year.

Arthur Tappan,	Charles Follen,
Lewis Tappan,	Theo. S. Wright,
John Rankin,	Duncan Dunbar,
S. S. Jocelyn,	Joshua Leavitt,
S. E. Cornish,	E. Wright, jr.
LaRoy Sunderland,	A. A. Phelps.

Attest, J. G. Whittier, Secretary.

During the meetings of the society, the following among other important resolutions were passed.

Resolved, That it be recommended to every anti-slavery society to hold a meeting on the 4th of July or first day of August next, to make pledges and give donations for the benefit of this cause, and that the same be remitted to the state or parent societies, and that it is hoped, the poorest brother and sister may give one dollar each, and that brethren and sisters of greater pecuniary ability, may measure themselves and give by this standard—it is also hoped addresses may be made on said occasions having the necessities of the cause for the main object.

The committee on business, reported a plan to secure harmony and efficiency in the operation of the parent and state societies, in their relation to each other, which after discussion and amendment was adopted as follows:

1. Each state society to have its depository, to be supported by it, or in such other way as the friends of the cause may determine, and located according to its discretion.

2. Each state to have at least one general agent, appointed by it, and if the state society shall not receive sufficient funds for his support, the deficiency shall be made up by the parent society, out of any money received from that state.

3. At the annual meeting in New-York, a sum to be pledged on behalf of each state auxiliary to the parent society, and if county or local societies or individuals pledge or contribute, then or subsequently, to the parent society, the pledges or contributions to be considered as going to redeem the pledge made by the state auxiliary in which they are located; and the treasurer of the parent society is hereby directed, to place all monies received from societies or individuals in said state, to the credit of the state pledge, till such pledge is redeemed.

Resolved, As the sense of this society, that while abolitionists ought neither to organize a distinct political party, nor as abolitionists to attach themselves to any existing party, the people of all parties are solemnly bound, by the principles of our civil and religious institutions, to refuse to support any man for office, who will not sustain the freedom of speech, freedom of the press, the right of petition and the abolition of slavery and the slave trade in the district of Columbia and the territories, and who will not oppose the introduction of any new slave state into the union.

Resolved, That this society recommend the formation of juvenile anti-slavery societies in all our cities and towns, to the end that the rising generation may be instructed on the subject of human rights, and made to understand the true principles of civil and religious liberty; and that the members of such societies be invited to contribute each one cent a week to the cause.

On motion of William Goodell, *Resolved*, That it be recommended to the executive committee to call a national anti-slavery convention, at some place, which they may designate, in the autumn of every year, at which all the state, county, and local societies shall be urgently requested to send delegates, and in which all the friends of immediate emancipation may be cordially invited to participate, for the purpose of discussing important subjects connected with our enterprise, and devising the best methods of carrying it forward to its speedy and triumphant consummation.

On motion of Wm. Lloyd Garrison, *Resolved*, That the managers of each of the several state anti-slavery societies be strongly urged, to appoint, in each congressional district in the state, a delegation to wait upon, or a committee to correspond with the member of congress representing that district, before the next session of Congress, and to entreat him, by the highest religious and political considerations, to record his vote and exert his influence in opposition to any application which may be made to congress, for the admission of Texas or any other slaveholding territory into the union.

Resolved, That a committee be appointed by the executive committee of the American anti-slavery society, to proceed to Washington, at the next session of Congress, to urge upon the members of that body, the duty of protesting against the admission of Texas, or any other slave territory into the union.

On motion of H. B. Stanton, *Resolved*, That it is earnestly requested of the secretary of each county anti-slavery society in the union, to forward by mail, immediately, to Elizur Wright, jr. in the city of New-York, the name of one or more suitable persons, in each town of said county, with their post office address, to circulate anti-slavery petitions for signatures.

On motion of C. C. Burleigh, *Resolved*, That this society recommend to its state auxiliaries, to request the county societies, within their respective limits, to take such measures, so far as shall be found expedient, as will bring together all the signatures to anti-slavery petitions to Congress to be embodied in one petition from each county.

On motion of John G. Whittier, *Resolved*, That this society regards, as one of the most cheering signs of the times, the assembling of the convention of American women, now in session in this city, to adopt measures and mingle their prayers and sympathies with ours, for the redemption of our suffering brethren and sisters from slavery.

Resolved, That the history of the last two years, has abundantly proved that the people have no security for their own right of petition, for freedom of debate in their house of representatives, or for the security of their own persons and representatives, so long as slavery exists in the district; and therefore the people of the United States in addition to their solemn obligations to their oppressed brethren, are called upon by a regard to their own inalienable rights as men and as citizens to pour in their petitions to congress, year after year, until the seat of the national government shall become the habitation of freemen.

Slavery a National Concern.

The Pennsylvania Sentinel, in commenting upon the Florida war, finds a reason to recommend that the army of the United States should be *quadrupled*. Read the Sentinel's remarks, and consider whether the abolition of slavery would not answer the purpose better than the army, were it increased an hundred fold.

"It is now admitted that the present is not an Indian, so much as a negro war.—The Indian force is made up principally of blacks. Most of the atrocities which have reddened the frontier settlements with blood have been committed by them. Without their aid and the advantages of their situation, the Indians would long since have been subdued—with those the feeble and broken Seminoles have bid defiance to the chivalry of the union.

"The negro strength of the Indians has not been cast into their arms by any intestine trouble. There was no plot—no insurrection—no disturbance. The blacks are all runaways. The force of the Indians is made up of those negroes whom accident has enabled to escape from the whites.—The question naturally arises—if such are the consequences of peace, what would be the result of war? If, in a season of tranquility, the runaways of the south should defy the whole energies of the nation—what would be the consequence of the united effort? If a large force of the blacks should escape into the swamps of Florida how could they be subdued? Such an enemy with such advantages, constantly increased by runaways, would be found truly formidable.

"The time has arrived, when these dangers must be looked in the face. It is apparent that the present military force of the country is inadequate to its necessities. It is necessary, imperatively necessary that our army should be re-organized and quadrupled."

From the American Citizen.

Texas and Slavery.

Were any further proof wanting to convince those at all conversant with the subject, that Texas will speedily become a great slave mart, the following article from the Liberia Herald, will furnish it. We have proved, time and again, by the most indubitable testimony, (and the fact should be kept constantly before the people,) that the great cause which led to the rupture between the inhabitants of Texas and the mother country, was a determination on their part to traffic in slaves, which is strictly forbidden by the constitution of Mexico. How *northern* men, therefore, who profess to be opposed to slavery, can with any degree of consistency lend their influence in behalf of Texas is more than can be accounted for. The fact is, they are *not* opposed to slavery; and we unhesitatingly declare, that every one who has taken the pains to inform himself of the first causes of the Texas insurrection, is at heart a slaveholder, if he is in any manner aiding the cause of the insurgents. By "defending Texas," he is "upholding" and virtually justifying the enslavement of his brother; and his cry of *liberty*, is the very quintessence of hypocrisy.

Shall Texas be admitted into the union? That is the question now. Her independence has already been recognized by our government; but it is yet to be decided whether this nation is to be cursed with an extension of its slave territory. What say you, freemen of the north? Shall Texas be admitted into the union? Will you willingly hug a viper to your own bosoms? There is but one alternative left you—inundate congress, at its next session, with remonstrances against the admission of Texas, or you sign at once the death warrant of American freedom.

Efforts are already being made for the admission of Florida as a slaveholding state. Should these efforts prove successful—but may heaven forbid it!—and should Texas also be admitted, the slaveholding states would outnumber the free states—there being already 13 slave to 13 free states. And Texas alone is sufficiently large for, and probably will ultimately be divided into, some six or eight states. The liberty of the free states would exist only in name, were they to be outnumbered by the slave states. In such an event, a darker cloud would hang over the United States than ever did before; and wo to that "fanatic" who might then talk of the abolition of slavery, even in the district of Columbia! We might then expect to see all the horrors of slavery—horrors, to which those of the French revolution bear but a feeble comparison—visited upon the heads of all who might dare to raise their voice in behalf of their down-trodden colored brethren!

Shall Texas be admitted into the union? we again ask. Freemen, will you willingly submit to the manacles of slavery? If you would not, arouse from your slumbers, and thunder in the ears of the tyrants who are already forging chains for you and your children, your determination still to be free.

From the Liberia Herald, for January.

Slave Trade.—We have learned that great calculations are already making by slavers on the coast, on the increased demand and advanced price of slaves which it is confidently anticipated will take place on the erection of Texas into an independent government. It has been rumored that offers have been made by a commercial house in New-Orleans, to a slaver on the coast, for a certain number of slaves, to be delivered in a specified period; and the only circumstance which prevented the consummation of the bargain was, that the slaver refused to be responsible for the slaves after they should be put on board. These facts, we think are important to be known, as the christian and philanthropic world may learn from them what they are upholding when they are defending Texas.

New-York State Legislature.—By referring to our state legislature our readers will perceive that a majority of our assembly have refused to grant to any persons whether WHITE or COLORED the right of trial by a jury of their country, if those persons are claimed as FUGITIVE SLAVES.—All that is necessary to deprive any citizen of this state the protection of the laws, is, for some SOUL DRIVER to claim him as HIS PROPERTY.—This will deprive him of all protection. Americans, are our liberties in danger? What think ye of the patriotism of the pro-slavery north? Freeman! Is it time to sleep?—*Union Herald.*

☞NOTICE.☜

The third annual meeting of the New-Hampshire Anti-Slavery Society will be holden on Thursday the eighth of June next, at the South meeting-house in Concord, commencing at ten o'clock, forenoon.

As business of importance to the prosperity of the society and the cause in which it is engaged is to be transacted, it is desirable there should be a full attendance of delegates from the auxiliary societies, and of the friends of human rights from all parts of the state. Several distinguished strangers are expected.

By order of the Executive Committee,
ALBE CADY, Acting Secretary.

Delegates are requested to call at the Counting Room of the Herald of Freedom, immediately after their arrival.

Concord, May 27, 1837.

To be Let.

THE House on State Street, in Concord, recently occupied by Capt. Moses G. Atwood. Terms favorable, and possession given immediately.

Apply to GEORGE KENT.
May 10, 1837.

MOSES CHAMBERLAIN,

HAS just received a general assortment of SPRING AND SUMMER GOODS, many of which were bought at auction, at very low prices, consisting of

BROADCLOTHS & CASSIMERES,

of different grades and colors, Prints, Nankins, Ginghams, Cambricks, Muslins, Cotton and Worsted Hose, English Remnants, Sheetings, Shirtings, &c.

—ALSO—

HARD WARE, OILS & PAINTS,

Fresh Oranges and Raisins, also a general assortment of

WEST INDIA GOODS,

which will be sold as low as can be purchased in town.

Concord, April 29, 1837.—tf

Communion Ware.

FLAGGONS, CUPS, PLATES, AND CHRISTENING BASINS,

for sale at Boston prices by

GEORGE PORTER.

20—tf

POETRY.

For the Herald of Freedom.

MR. EDITOR,—If you consider the following worthy, you are at liberty to publish it. If not, please destroy it. It was suggested by an anecdote in prose, which appeared in your paper of the 13th, of a Connecticut clergyman and his servant who took an excursion on the water for fishing, &c.

J. G. B.

Faith and Works.

A master once, when none complained
Against the system "*God ordained*"—
When "*mad fanatics*" were unknown,
And Freedom's blast had not been blown,
Launched out upon the lake's clear wave,
With Cesar, a young, trusty slave,
To take his needed exercise,
And catch dame pleasure's glit'ring prize.

The air was fine, the wind was fair,
And, unrestrained by carking care,
He plied the oar with seaman's skill.
His slave, obedient at his will,
With sturdy strokes the waters cleft,
And fast the verdant shore they left.
But scarce a mile they'd gained, before
They wished themselves again on shore;
For suddenly the clouds grew dark,
Presaging evil to their bark;—
In furious squalls the wind rose high —
Deep rolled the thunders through the sky;—
The troubling billows madly dashed,
And wide the vivid lightnings flashed;—
The yawning caves of water deep,
Threatened a bed of lasting sleep.
They tacked their boat to gain the shore,
And plied with double strength the oar;
But all their efforts seemed in vain,
The waves defiance roared amain.
At length the master drops his oar,
And bids his slave the strife give o'er;
"Unless," he cries, "Jehovah deigns
To land us safe on yonder plains,
We soon shall find a watery grave;
In vain we strive ourselves to save.
Have faith, and let our prayers arise,
To ask deliverance from the skies."
"Ah! massa," said the doubting slave,
"I fear we cubber wid de wave:
Praying be good, and faith good too,
But all alone they nebber do;
Faith massa without *work* be dead,
You tell me so de 'postle said;
Me think de les' way we can fix 'em,
Be—you pray, me row,—*so we mix 'em.*"

How many christian people pray,
That God, in some mirac'lous way,
And "*in his own due time,*" would free
The cowering sons of slavery!
How many trust to *faith* alone,
To soothe the tender mother's moan;
To dry the parting children's tears,
And break the chain the father wears!
Forgetting they must ply the oar,
If they would safely reach the shore;
Forgetting, they alone who toil,
Receive the produce of the soil.

From the N. Y. Evangelist.

MR. Editor,—The following lines were composed by a young lady of 17 years, immediately after perusing Col. Wm. L. Stone's attack upon those ladies who lately assembled in our city from different parts of the country, to devise plans of operation for the emancipation of the SLAVES in our FREE country.

"Female Anti-Slavery Convention."

And there they stood, that group
Of women. Hearts that full of love to all
Mankind, were glowing towards their long rejected
Brother; brows that bore the impress of a
Deep, a tender sympathy. Eyes too
That oft had wept for other's woes, and scorned
The black, dark prejudice which drove one part
Of our own race to fellowship with brutes;
All, all were there—and powers of mind that, had
They spent their freshness for the white man's good,
Applauded would have been. Or, had they e'er
Been led to brave such ignominy, hate,
In cause less noble, they had had their brows
Most richly clustered o'er with laurel, bound
By the same hands that now would thrust them hence.
But thus it must ever be—the sterling gold,
The priceless gems are covered o'er, and nought
They're valued, till mayhap they're placed upon
The monarch's coronet.

And there I gazed
Upon that group and mused of woman's lot,
I thought how fitting 'twas to her fond heart
To soothe the weary spirit, and to plan
Deliv'rance for her fetter'd brethren—how
These tender sympathies so deeply fixed
By nature in her bosom, suited thus
To bind the broken heart and wipe the tear
Of sorrow from the eyes that tears of blood
Might shed o'er many a white man would have dried
Them up. And as in wonderment I gazed,
The throne of SLAVERY, methought, began
To shake. The spirit of the living God
Was there—and heavenly radiance beamed from eyes
Dedimmed with tears, which beauty might have claimed
Her own—"God speed thee," was my heartfelt prayer—
Then woman haste thee on, heed not the sneers
Of those who never heaved a sigh for woe;
They nothing know of your hearts' stores of deep
And tender sympathy—nor can they feel
The rich reward of one—one grateful look,
Work on—the promise glad is yours, "That those
Who sow in tears shall reap in joy." And now,
Though covered o'er with mean contempt, the time
Shall come when vict'ry's shout will long and loud
Be heard around you—then your cause is won,
Your brother free. And more than all, the crown
Of those who tribulation sore have braved,
The God of the oppressed will give thee. Say,
Is this not worth the toil? Then onward, on!
Shrink not—but leaning on the arm of Him,
Your strength, he mighty.

Lunacy.

BY JOHN BOWRING, LL. D.

The saddest scene of sadness is the fall
Of intellectual greatness from its height;—
That darkness is most desolate of all
Which shadows—and o'erwhelms—mind's glorious light
And time sees nothing in its thoughtful flight
So grievous as the unlooked-for funeral
Of holy expectations, which, once bright
And beautiful, now rest beneath the pall
Of absolute despair. The sight—[illegible]along
Of man's sublimest deeds—the wreck, the ruin
Of mental power, and slender, are to me
A page unreadable in the fair book—
O Infinite Wisdom, of Thy mystery:—
To Thee, O God! not there—to Thee I look

MISCELLANY.

Temperance Meeting.

We extract from the N. H. Sentinel the following proceedings of the "Young Men's Total Abstinence Union," at their meeting at Keene on the 9th instant. They manifest a spirit and a resolution which to the moral reformer are most cheering, that they will never cease, unless prevented by inevitable necessity, their efforts in the cause of Temperance, "while a distillery in the land continues to poison the atmosphere with smoke." Go on. Intemperance is nearly allied to slavery. Destroy one and the other will not long survive.

The meeting was organized by appointing

Rev. FRANCIS DANFORTH, of Winchester, *President.*

Amos Wood, of Concord, James F. Ishim, of Alstead, Geo. S. Chase, of Claremont, } *Vice Presidents.*

John K. Smith, of Dublin, Geo. Tilden, of Keene, } *Secretaries.*

Mr. Chadwick, from the committee to prepare business for the convention, reported the following resolutions, which report was accepted:

1. *Resolved*, That a committee of five be appointed by this convention to prepare an address to the people of this state, on the subject of Temperance, and cause the same to be published in the July number of the "Temperance Aurora," and in such other papers in the State as will, for the good of the cause, give it a place in their columns.

Voted, That a standing committee of three be appointed, to make such nominations as may be required by the votes of the convention. Appointed Messrs. Blanchard, Belding and Rawson.

2. *Resolved*, That a committee of five be appointed to prepare a petition to be signed by the members of this convention, asking the legislature so to modify the law relating to the traffic in *ardent spirits* and *wines*, that it shall be unlawful to sell them in any town within the state in which a vote shall have been passed at a town meeting, legally warned and held, instructing the selectmen of such town not to grant any licences for the sale thereof.

AFTERNOON.

Mr. Blanchard reported the following committee, under the first resolution, viz: Messrs. Barstow, Twitchell, Livermore, Harding and Wilson.

Mr. Chase, from the committee to prepare a memorial, presented a report, which, after an animated discussion, was accepted, and laid on the table for signatures.

3. *Resolved*, That in the opinion of this convention, it is expedient on the part of the people of this state to petition the legislature, at its next session, to repeal the present license law, and enact such a law as the spirit of the times indicate.

4. *Resolved*, That the time has arrived when temperance men should begin to consider seriously whether duty does not require them to withhold their patronage from stores where intoxicating drinks are sold, and to refuse employment to those laborers who spend the very money which they receive of temperance men, at taverns, tippling-shops and cellars, for wine, brandy, gin, rum, whiskey, or strong beer.

This resolution was adopted after a long and interesting debate, in which a large number of the convention participated.

5. *Resolved*, That it is the duty of parents to instil into the minds of their children those principles which will lead them to regard with abhorence all kinds of intoxicating liquors, and that we may hope by this means to raise up a generation of temperance men, and banish the monster, intemperance, from our land.

6. *Resolved*, That those persons who lease buildings, and permit alcoholic liquors to be sold in them, are giving their influence to perpetuate the evils of intemperance, and cannot be regarded as consistent friends of temperance.

7. *Resolved*, That the Ladies are earnestly invited to co-operate with us in the cause of Temperance, and that they most effectually do this by refusing to associate with those who make use of intoxicating liquors as a beverage.

8. *Resolved*, That in our opinion, the proprietors of stages owe to the friends of temperance and to the community, to employ none but temperance men for drivers.

Whereas the executive committee of the State Temperance society have at this time resting upon them a debt of about $500, which was contracted in the early part of the struggle of the friends of temperance in New-Hampshire, against the "Monster" and his legions, and as there is now no agent under the pay of that society,—

9. *Resolved*, That it would be wise and prudent in the committee to employ an agent to travel through the state during the three autumnal months only, and apply the amount of a half year's salary of the agent towards liquidating the outstanding debt against the society, and expend the other quarter's salary in paying for publishing circulars, addresses and temperance pamphlets for gratuitous distribution among the various temperance societies in the state, and for printing whatever the committee shall believe best calculated to promote the good of the temperance cause.

10. *Resolved*, That religion, patriotism, and philanthropy, demand of every lover of his species unceasing efforts to check intemperance, and to promote the universal prevalence of total abstinence from whatever intoxicates the brain, or makes reason run mad.

11. *Resolved*, That nothing but disease or death shall induce us to cease our efforts in the cause of temperance, while a distillery in the land continues to poison the atmosphere with its smoke, or a place is known among us where the drunkard's drink is sold, or an infatuated fellow mortal shall be seen to use ardent spirit as a drink.

Mr. Blanchard presented the following resolutions, which were adopted, viz:

Resolved, That we approve of the project of enlarging the temperance paper printed at Concord, and will endeavor to give it as wide a circulation as possible, for it is to the press that we must look at last as the most influential agent under the control of man, for carrying on the temperance reformation.

Resolved, That we recommend to all temperance societies in the state to hold meetings immediately, and ascertain how many copies of the Temperance Aurora (the first number of which is to be issued in July next) can be taken on the responsibility, or through the agency of each society, and we would farther recommend that each society furnish an account of its condition and doings to the Aurora for publication, some time during the year.

Voted, To adjourn till half past seven o'clock.

The question for discussion, viz.—"Will temperance ever triumph over intemperance while wine is used as a beverage?" was ably and fully discussed by Messrs. Brewster, Chase, Edwards, Harding, Wood and Prentiss, and decided by vote in the negative.

JONA. K. SMITH, } *Secretaries.*
GEORGE TILDEN, }

From the Advocate of Moral Reform.

Superfluous and fashionable dress.

To those who are engaged in the noble cause to which this paper is devoted, I feel especially bound to offer a few remarks.—They see around them the effects of a most abominable iniquity—they go into the haunts of licentiousness and witness for themselves the desolations of sin. I honor them for their work's sake—for their undaunted fortitude in exposing the wickedness that every where prevails. I have no faith in that policy which casts a mantle over notorious offences, under the false pretext that such things are too bad to be known; so said not the prophets and apostles; they fearlessly and openly rebuked the most atrocious sins, and they did it because they loved souls.—Solemn responsibilities rest upon christian women, and Jehovah will require an account of all the talents he has committed to our care, and perhaps our influence is the most precious and the most abused. Let us then endeavor to erect a higher and holier standard—let us not be afraid to be "a peculiar people." Let us purify our hearts and exhibit in our persons, the humble-mindedness and simplicity so beautifully described by the apostle; "I will therefore, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or pearls, or gold, or costly array." Many a young and thoughtless female has been beguiled from the path of virtue by that passion for dress which seems so peculiarly characteristic of the "weaker vessel." Are we not, my precious sisters, instrumental in strengthening this passion by our example? Do we not, by the false value we place upon ornamental dress, tempt many an immortal being to barter her chastity, that she may obtain the embroidery, the ear-rings, the neck-laces and the flowers, which in their estimation are connected with respectability in their appearance? Oh, how little do christians live under a sense of their accountability to God as co-workers with him! how little do they realize that they are retarding the progress of Christ's kingdom by their inconsistencies and conformity to the world!

Many of those who have in some degree adopted a less expensive mode of dress for themselves, still delight to adorn their innocent babes in "costly array," and thus indirectly blend with their earliest instructions, a love of dress which is often productive of the worst consequences, which inevitably cherishes the seeds of personal vanity and the desire of personal admiration, as well as a taste for expensive attire, which ought to be restrained instead of being strengthened. No "woman of reflection" can suppose that there is any moral virtue in a particular form of dress. To insist upon any such form as if it were a religious obligation, is to interfere with genuine christian simplicity, and substitute superstition for piety. And yet a refusal to follow a series of changes so generally grounded on the merest folly and vanity, is surely no more than consistent with christian simplicity and gravity. Let it be remembered that while the particulars of conduct into which these scruples lead are *comparatively little*, the *principles* on which they are founded are *great*. Nothing is insignificant which pertains to the divine law. Simplicity is a part of that law; it is one of the *little* fruits of *great* principles; let it not be disregarded or despised. Its importance ought to be estimated not so much by the minuteness of the particulars in which it is manifested, as by the magnitude of the fundamental rules out of which it rises."

It is often urged as an excuse, that ornamental dress affords employment to many indigent females. It may be said the theatre affords maintenance to those who are engaged as actors. Shall we therefore go to the theatre—shall we do evil that good may come? Could we not more effectually assist the poor by paying a higher price for necessary work, and thus manifesting that we prize what is useful more than what is merely ornamental? If christians did this, our poorer sisters would not be compelled to toil as they now do for a mere pittance, and those employed in this way would have a portion of time to devote to the concerns of their souls and the improvement of their minds—while we should be bearing a testimony for Jesus, which the world could not gainsay, and which would strike on the consciences of the thoughtless and the gay. In the description given of Jezebel it is said, "she painted her face and tired her head." The strange woman in Proverbs is described as "wearing the attire of a harlot." "Babylon the great was arrayed in purple and scarlet colors, and decked with precious stones and pearls." These are solemn intimations and when we look at our heathen sisters and see how much those who are bowing down to stocks and stones, are wedded to their beads and their chains, may we not conclude that the passion for dress is one of the fruits of our unregenerate nature, and utterly inconsistent with those high and holy pursuits in which as christian women we ought to be engaged? I never conversed with any one, who did not acknowledge that when their minds were first illuminated by the beams of the Son of Righteousness, they saw the incongruity of fashionable and gay apparel with the self-denial inculcated in the gospel—but they disregarded the monitions of the Holy Spirit, and under some plausible pretext retained or resumed the ornaments they did not wish to part with, thus giving the enemy of their souls one inlet into their hearts.

If we view this subject in all its bearings, its influence on our own souls and on the souls of others, I believe we shall see that it is worthy the attention of great minds, that it calls for the exercise of more moral courage than we are disposed to admit and—that if we would understand our duties and our responsibilities as christians, we must bring it to a throne of grace and ask for light and strength from him whose grace is sufficient for us. Let us, dear sisters, contrast with the above descriptions, that given in the Apocalypse of the multitude which no man could number, which stood before the throne and before the Lamb, clothed with white robes, and having palms in their hands having their robes washed and made white in the blood of the Lamb. M.

By the examination of history, we find that when our ancestors discovered this land, it was inhabited by a race differing from themselves in almost every respect, and having no knowledge of civilization. That although we have been pleased to call them savages, they possessed many virtues. They were honest, brave and true. They were extremely athletic and possessed courage and swiftness in a remarkable degree. Their love for their friends was unbounded, but their hatred for their enemies could not be excelled.

Having so far examined their characters, we will endeavor to find by what means our ancestors became possessed of this land.—As soon as the surprise of the Indians, produced by the arrival of the pale faces, was over, they received them with kindness and treated them as brothers. But did the pale faces, as brothers, return this kindness? Let us examine further and see. The pale faces being desirous of the possession of the land, unjustly and presumptuously drove them from their homes, destroyed their hunting grounds, burned their wigwams, and took possession of the country. Is not this a humiliating consideration? We find this land of which we are so proud is not our own. We find that the pleasure we enjoy; the numberless blessings which are bestowed upon us, have been obtained by the ruin and misery of others and properly belong to another people.

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Dec. 17 6m

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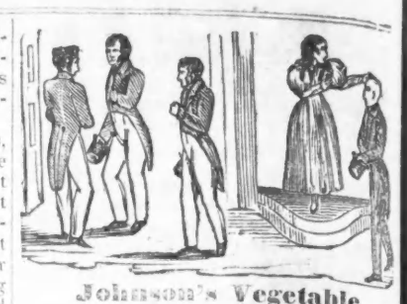
THE Proprietors of the *Bow Canal* are hereby notified that their Annual Meeting, for the choice of Officers of the Corporation, will be holden at the Phœnix Hotel in Concord, N. H., on Tuesday the 30th day of May instant, at ten o'clock in the forenoon.

GEORGE KENT, *Clerk.*

May 10, 1837.



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ANTI-SLAVERY CARDS, 25
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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.